

No. 64.

The great Calumny of *The Quakers despising the Holy Scriptures*, refuted out of their printed Books, unjustly Perverted, confusedly Curtail'd and Crowded, by *William Mather* in his *Dagger-Sheet*.

The Dagger-man of *Bedford* keen,
His dirty Lyes here's to be seen.
Against the *Quakers* he doth Fight,
That in God's holy Word delight.

He's guilty of notorious Lyes,
Who faith, *The Bible* we Despise.

The *Bible*'s Stag'd to Scorn by him ;
A wicked Fool, he mocks in Sin.
Good honest Men he doth Defame,
Which will at last be his great Shame.

Quakers Books truly Quoted, against W. Mather.

GF's Great *Myst.* p. 18, 75, & 246. 'The Scriptures are the *Words of God*, and Christ is the *Word*. ' And the Scriptures are the *Words of God*, and the *Words of Christ*; for, *The Word was in the beginning with God, and was God*, John 1. 1. ' But the *Scriptures of Truth* are God's *Words*, which Christ the *Word* fulfills: They are not called the *Word*, but Christ is the *Word of God*, Rev. 19. 13. And he was clothed with a *Vesture* dipp'd in *Blood*, and his *Name* is called *The Word of God*. See how basely W. Mather hath perverted G. F's *Words* at C.

Lawson's *Unit. Teacher*, p. 2. 'That the *Word of Truth* is called the *Scriptures*, Mather brings no proof. Whether *Moses* or *Hermes* was the first Pen-man, was none of R. R's Question, as the following Words in that Book will testify.

'S. Fisher blames those that run their Rounds, Dance up and down in their dark Minds, with their Transcriptions and Translations, Senses and Meanings, upon the Texts of the *Scriptures*, and their making them no other than a 'Lesbian Rule, or Nose of Wax. (S. F's *Works*, p. 752.) This was S. Fisher's Re-proof upon those, that wrested and twisted them, and put their own Meanings or Expositions upon the *Scriptures*, so turned them any ways, to please themselves.

W. Penn's *Invalid*, p. 47. 'Thus no Man sees one jot or tittle in the *Scriptures*, but he that hath the *Spirit of God*. Note, What will this Man have us to see without *Light* outwardly? That cannot be. Would he have us to see the *Things of God* without the *Spirit of God*? That cannot be neither. How shall we then see the *Scriptures* (for they are the *Things of God*) any other ways, than by his *Spirit*? For what *Man* knoweth the *things of a Man*, save the *Spirit of a Man*, which is in him? Even so the *things of God* knoweth no *Man*, but the *Spirit of God*, 1 Cor. 2. 11.

J. Parnell's *Shield*, &c. p. 10. 'What is the Chaff to the Wheat, saith the Lord? So he that hath the Letter, let him speak the Letter; and he that hath the Life, let him speak the Life. I see not what Mather can make of this, more than a Caution to those that run, and the Lord sent them not: See Jer. 23. 21. I have not sent these Prophets, yet they ran: I have not spoken to them, yet they prophesied. And vers. 28. He that hath a Dream, let him tell his Dream; and he that hath my Word, let him speak it faithfully. What is the Chaff to the Wheat, saith the Lord?

Id. ibid. 'And he who says, the Letter is the Light, is in Darkness, and Errs, not knowing the *Scriptures*. Note, He must be very short sighted, that sees no difference between the Letter and the Light; and he that has the Letter, and is out of the Light, is in great Darkness, not knowing whether he goes: Thee will be apt to stumble and fall into Holes and Pits, as Mather has done; and all this for want of taking heed to the Light.'

G. F's *Saul's Errand*, p. 7. 'The Letter killeth, but the Spirit giveth Life (2 Cor. 3. 6.) Now the Dagger-man is fighting against the *Scriptures*, for it is proved against him, that the Letter killeth. He had need hasten to Repent of his evil Deeds he has done against the Light, in his own Heart, that he may find Mercy with the Lord, before it be too late.

W. P. did not say, as Mather has said, *That Faith in Christ's outward Manifestation has been a deadly Poyson* (at his Letter S) But W. P's *Quakerism* a new Nick-name, p. 6. thus, viz. 'But the Distinction between Moral and Christian, the making holy Life Legal, and Faith in the History of Christ's outward Manifestation, Christianity. Note. That W. P. had reason to oppose this Distinction; for, will a Historical Faith, without holy Life, make a good Christian? Is an Immoral Man, having only an Historical Faith, a good Christian? I think, I may say on his behalf, he never intended any ways to slight Christ's outward Manifestation, as will appear by his following Words, thus, 'But a firm belief in him, that so Appeared, Lived and Died, Rose and Ascended, both as testified of in the *Scriptures of Truth*, and more especially as he breaks in upon the Soul, by his divine Discoveries, as the true Light enlightens every Man; this I call Christian. And I add, on the Behalf of all the *Quakers*, that walk in the Light, and keep in it, they cannot slight Christ's outward Manifestation.'

F. Howgil's *Works*, p. 211. 'All that has sprung up since the Whore has sitten as Queen, her Forms, Images and Likenesses, is all denied, and disowned, as to be the Dres and Attire of the Whore, which have allured People through her enticing Pretences. Note, What need Mather be so angry with the *Quakers* for denying her? It looks as if he owned this Whore, and was minded to sit down with her, and drink of her Cup: For he may see in Rev. 14. 8. what sad Work she has made in the Nations! She made all Nations drink of the Wine of the Wrath of her Fornication: And I thought W. M. was drawn away, or overcome by Her, and not in his right Mind, when (at his Letter T) he says, *The Scriptures are the Attire of the Whore, or False Church, which brings none to know God or Christ*: And a great deal of other Trumpery-Stuff his Paper is fill'd withal, from first to last, bespeaks him a light and bad Man, full of Non-sense and Malice against the *Quakers*.

C. A's *Sword drawn*, p. 2. 'And also the Rule whereby the Saints are guided, is that which was before the *Scriptures* was. Note, Mather has either lost his Understanding, otherwise never had any. Was there no Saints before the *Scriptures*? If there was, had they neither Rule nor Guide? The *Scriptures* could not be a Rule before they were in being: The *Spirit of God* was before Man or the World was. Holy Men of God (which I take to be Saints) spoke forth the *Scriptures*, as they were moved by the *Holy Ghost*.

R. Hubberhorn and G. F's *Truth's Defence*, p. 104. 'For our giving forth printed Books, to shew forth the filthy Practices of some others, and thine, &c. Note, Thou art Angry with us, and also with what is spoken from the *Spirit of Truth* in any, is little heeded by thee; or what is spoken in the *Scriptures* and Chapters thou makest no difference: Lay down thy Daggers, and call for Quarter; the *Quakers* and the *Bible* are too hard for thee, or any Apostate in your Town, &c.'

Most of these things have been answered before, and will speak for themselves; but if thou in thy Fury hadst killed a Man and no other had known it, Who might have been Chief Speaker in this Case? See Gen. 4, 6, 7. And the Lord said unto Cain, *Why art thou Wroth, and why is thy Countenance Fallen? If thou doest well, Shall thou not be accepted? And if thou doest not well, Sin lieth at the Door.*

W. Mather's Perversions Noted.

NO W, having searched the *Quakers Books*, those *Pages* and *Passages* set down by William Mather, I do not find in any of the Books cited by him, these following *Passages*, viz. *In no sense can the *Scriptures* properly be called the *Word of God**: However, I desire W. M. to prove by plain *Scripture*, where they are properly so call'd.

*It is the Devil that contends for the *Scriptures* to be the *Word of God*.* (C) Here he was digging a Pit for others, and himself is fallen therein.

*They are blind Sots, and evil Beasts, that say the *Scriptures* are the written *Word of God*.* (E) Note, I have not found it in the *Quakers Books*. [Beastly-ware, &c.] I Challenge W. M. to prove this to be spoken either of the *Scripture* or *Bible* in any one of our Books; 'tis F. Bugg's old repeated and refuted gross Lye.

*The Knowledge and Experiences, that the *Fleshly-wife* go in them, must be forsaken, for it fits People for the *Slaughter*, being not the pure *Milk of the Word*.* (O)

*Therefore be (W. M.) is not to obey any Command in *Scripture*, but his own *Spirit moved him*.* Note, To put up in Mockery a silly Picture of a Book, and call it *The Holy Bible*, with four Hands bely'd about it. *William*, This was from thy own *Spirit* very wickedly done, to hold up *that* in Derision, and make it a *Scorn* to Fools.

*Thou talkest of giving *God Thanks*, and *Family-Prayers*, or *Catechizing Children*; but remember, *The Prayers of the Wicked are an Abomination to the Lord*.*

But there is more still to Charge thee with. How came it to pass, when F. Howgil in his *Works*, p. 211. says and testifies against *Inventions, Images, &c.* and the *Attire of the Whore*, what ailed thee? Was thou bewitched with her, so to forget thy Self, and say (at T) *The *Scriptures* are the Attire of the Whore or False Church, which brings none to know God and Christ?*

And for W. Mather to put in, *Faith in Christ's outward Manifestation*, instead of, *Faith in the History*, was both knavish and wicked (at his S.)

(h i) *The Light that enlightens every Man that cometh into the World, and the Grace of God which brings Salvation, which has appeared to all Men, is not only some natural Reason of Understanding, as w. M. and our Adversaries would have it; he very ignorant of the Light of Christ, and Grace of God, neither is he taught by it, as the Apostles were, to deny Ungodliness, Tit. 2. 12. neither doth he obey it, but something else, that is, the Imaginations of his own evil Heart. Neither did Christ approve of them that thought to have eternal Life in the *Scriptures*; but rather reproves them, because they will not come to him, that they may have Life, Joh. 5. 39, 40.*

Now (at Letter k) it is Mather and our Adversaries, that say, *The *Scripture* is the Rule and Touch-stone, instead of the *Spirit**; the *Quakers* printed Books do well agree with the *Scriptures*; therefore a Lye in Mather and our Adversaries, that say the contrary.

And we did meet G. K. several times, until he was denied; and that Mather and our Adversaries (as he says) are not Sincere, while he Cloaks Errors in his own Books, which are not to be found in the *Quakers Books*. And their Principles are the same now, as they were, when first a People, tho' backsliding Mather, and some others, make themselves ignorant thereof.

Now to his *Objection*, If any say, that this Man, Mather, hath given full and true Quotations out of the *Quakers Books*, they say an Untruth; but that he has wilfully wronged the *Quakers* on this occasion, is true. And the *Quakers* say, *Christ is the *Word of God*, and so say the *Scriptures**, Rev. 19. 13. *And he was clothed with a *Vesture* dipp'd in *Blood*, and his *Name* is called *The *Word of God**.* And it is false in Mather to say, we call our *Writings* the *Word of the Lord*.

Then he *Queries*, *how some old made the *Word of God* of none Effect?* Answer, That may be, as to their own selves, by their Rebellion against Christ. But Mather says, *They could not so use Christ: Let him see John 18. 2. how Judas the Apostle betrayed his Master, and the sad effect that followed for his so doing, he went and hanged himself.*

Again he *Queries*, *How the *Corinthians* corrupted the *Word of God*?* Answer. Why are any said to make *Merchandise* of the *Word of God*?

Then his third *Query*, *How the Devil could take the *Word of God* out of Peoples Hearts?* This ignorant Man calls Christ's Words in Question: Is there not cause to suspect, that the Devil has taken the *Sense of the *Word of God** out of W. Mather's Heart at unawares, or while he has Slept, and sown Tares instead thereof: See Mat. 13. 28. *He said unto them, An Enemy hath done this.*

Lastly, I desire W. Mather may be awakened, and his Eyes opened, then he may see the *Quakers Books* do well agree with the *Holy *Scriptures**; and that he may come out of *Darkness*, least he meet with *Condemnation*, see John 3. 19. *And this is the Condemnation, that Light is come into the World, and Men loved *Darkness* rather than Light, because their Deeds were Evil.* Vers. 20. *For every one that doth Evil, hateth the Light, neither cometh to the Light, lest his Deeds should be reproved.* Now, let Mather go to work again, pull out the *Beam* in his own Eyes, renounce his own Errors, put away his Malice; for it was Cain that slew his Brother, and Judas that betrayed his Master: And the Followers of the Lord Jesus Christ have been often persecuted, both in this Nation and elsewhere; and also in New-England, the Priests and their Abettors there persecuted many of the Lord's Servants, and they killed some, and one among the rest was William Robinson.

by W. Robinson of Boston